

Meeting Minutes

Traditional Cultural Properties (TCP) Workshop

Date and Time: May 4, 2012, 9:00 am

Location: Ali'i Place 1099 Alakea Street 17th Floor, Honolulu, HI 96813

Purpose

The purpose of this meeting was to gather feedback on the draft TCP Study for sections 1-3 (West O'ahu Farrington Highway [WOFH], Kamehameha Highway Guideway [KHG] and Airport) that included a Draft TCP Management Summary and Technical Report. These documents were made available on April 20, 2012 to the consulting parties and signatories.

Discussion

The following are attached to these minutes:

Meeting Agenda	Appendix A
Overview Map	Appendix B
Summary Spreadsheet	Appendix C
TCP PowerPoint Overview	Appendix D

Meeting participants were informed that the meeting was being recorded in order to capture information from the meeting to clarify actions moving forward related to the reports as well as determinations on further actions.

Daniel Grabauskas, the Executive Director and Chief Executive Officer (CEO) for the Honolulu Authority for Rapid Transportation (HART) briefly joined the meeting.

Programmatic Agreement (PA) and Section 106 Summary

Pursuant to *Stipulation II.A* of the PA, HART initiated the TCP discussion to define the process to determine the presence of previously unidentified TCPs on February 12, 2011 and June 23, 2011.

In compliance with the terms of the PA and in accordance with 36 CFR 800.4 (identification) and 800.5 (assessing effects) of the National Historic Preservation Act, the goals of the May 4, 2012 meeting were to consult with Native Hawaiian organizations and individuals to:

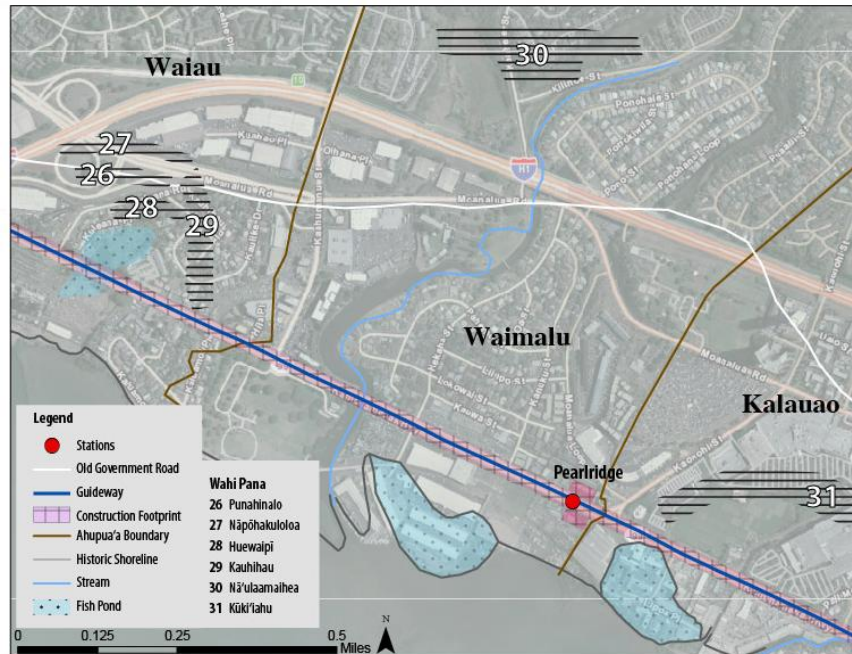
- ❖ Identify previously unidentified places of religious and cultural significance to Native Hawaiian Organizations,
- ❖ Understand the importance of identified wahi pana (sacred/storied places) and inoa 'āina (named places), and
- ❖ Assess any effects the project might have on these places.
- ❖

A TCP is:

- ❖ A property that is eligible for inclusion in the National Register of Historic Places (NRHP).
- ❖ A tangible property (district, site, building, structure, object or landform).
- ❖ Associated with history, cultural practices or beliefs of a living community.

Often TCPs have a sacred aspect. Wahi pana could be important to a particular 'ohana but not be recognized as a TCP. Stories and information gathered will further inform future designers and could be used related to other PA stipulations such as the Interpretive Program. Any information deemed sensitive by consulting parties will not be shared.

Waimalu Fish Ponds



Nona Naboa

- There are still remnants of the fishpond wall in the Waimalu ahupua'a that follows the historic shoreline that they couldn't cover up because there was a spring that runs underneath the lava tube to Hawai'i Kai; Hawai'i Kai would mark their fish and it would end up in that pond.
- On Birth Certificates for persons born in the 1950s, it says "Born...fishpond...Kalauao", "Born...fishpond...Waimalu" and no one has yet sought out these people who still live in the community where their great grandparents once lived.
- Three families come to mind regarding localities of fishing grounds, changes in fisheries, use of fishpond and family cultivation of land for the shoreline fishpond area from Waimano ahupua'a to Kalauao ahupua'a. These families were there before Sumida Watercress Farms:
 - Bernard Ho
 - Bernard passed away in the late-80s.
 - His family home is off Lehua Avenue in Pearl City, near the underpass.
 - There is another Ho family, Samuel Ho and 'ohana, that has lived in this area and that may contribute to your efforts. Samuel is 33 years old.
 - Richard Lee (Richard Lee Trucking)
 - Family raised and sold fowls at Humele's Fish Market on River Street in Downtown Honolulu.
 - The files of this family show that they did cultivate taro in this area prior to the Sumida family.
 - Kahale-Kaluna 'Ohana
 - Matriarch Mele (Mary) married Joseph Vincent of Wailua. So, the descendant men of the family now have the surname Vincent; the women married and have the last names Cabral, Campbell-Apio, and Perreira.
 - Operated two fishponds from 1910 until the County filled in the area.

Pu'uloa and Pu'u o Kapolei



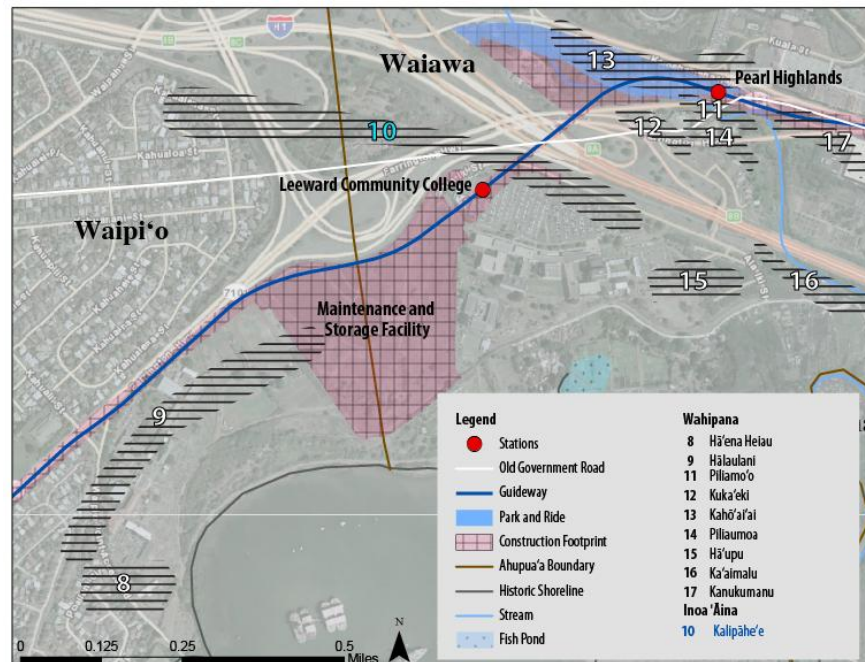
Pua Aiu

- Tell the entire story of Pu'uloa – all of Pearl Harbor.
- Should Pu'u o Kapolei be one of the places? It's outside of the project area but eventually the project will extend to West Kapolei and it should be included.
- HART needs to address multi-cultures. The language in the PA doesn't limit this effort to Hawaiian.

Hinaleimoana Wong Kalu

- Indeed, our islands have been populated by so many other ethnicities of which I am a descendant; however, they all have lands that still have their native language, history and culture. Here in Hawai'i, Hawaiian needs to come first. There have been battles throughout the US, and there are historical homes. But, when you really look at the history of the places in the US – the stories of the true native people – they are all but gone to the wind. I would hate for Hawai'i to be another ugly example of that.
- This transit team has heard many times over that the stations should reflect the place names. How does West Loch become the preferred name, when I know those lands as Pu'uloa? How does Pearl Harbor become the preferred name? The Reciprocity Treaty and 1887 Bayonet Constitution imposed upon Kalākaua seized control of Pu'uloa to the US for military purposes. Nowadays, the biggest historical interest in that area is the 1941 bombing of Pearl Harbor. When you research publications about that area, that's the only bit of information you get. Not that it's not important but the hundreds of years of native history before that was eliminated.
- A great emphasis needs to be placed on traditional culture, history and language while not being forgetful of other cultures who came in at this period in time and made these contributions. Because then that is truly a comprehensive and remarkable project.

Waiawa Area



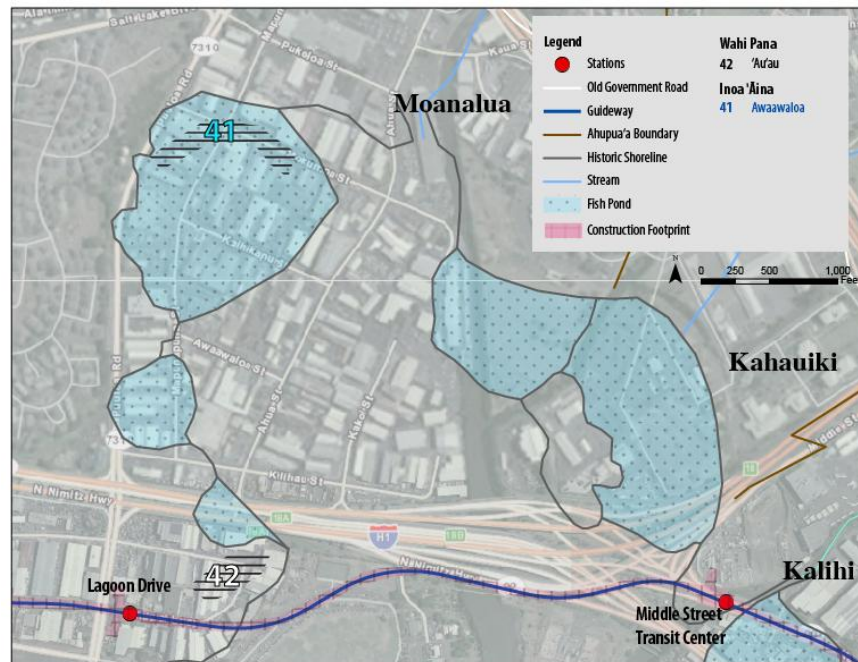
Kepā Maly

- In the vicinity of Kahō'ai'ai (#13), during test trenching buried automobiles were uncovered and there are some issues about storm surges.

Kanaloa Koko

- Hā'ena Heiau (Ahu'ena) (#8) and Hālaulani (#9) were last cared for by John Papa Ii. Heiau are historical sites to Hawaiians.
- Kahō'ai'ai (#13) was a battleground where many Hawaiians perished during the invasion of O'ahu by Kamehameha. Request a blessing prior to any construction activities and want to make that location known with a plaque at the Pearl Highlands Station.

Moanalua Area



Paul Cleghorn

- I do not know of anyone ever seeing the 'Au'au cavern (#42). However, regardless of if it's a real cavern or not, the concept of its existence makes it important.

Kepā Maly

- 'Au'au (#42) is a site recorded through native tenants – elder kama'āina of Moanalua ahupua'a who described it as a living and real place. Many of these places have been impacted by previous development. Still, the knowledge of these places is significant.
- "Legend" can be a derogatory term and the idea is that this is a tradition that kūpuna handed down. We don't question its validity.

Hinaleimoana Wong Kalu

- History versus story. In western culture, there are fables and legends. These are not fables and legends. These are a part of the history of my people. What's important to understand is that the Ali'i themselves were known to be descended from the very first people who populated these islands. But, what gives the Ali'i their rank, status and mana is that they are directly descended from the akua (gods).
- *For example: Pele, a woman who journeyed from the southern islands, making her way to find a home. As time passed, Pele was elevated – deified – and the descendants of whom can be found today as the Kanakaole Family on Hawai'i Island, just to name one.*

Leina a ka 'Uthane



HART has identified several locations associated with this sacred story. There are points on the 'Ewa side of Pu'uloa (Pearl Harbor) and points on the Diamond Head side of Pu'uloa (Pearl Harbor).

Kepā Maly

- There are points depicted on this map, however, these are not points of land. That being said, the areas depicted for sites #1 and #3 are in the wrong locations. #1 should be Kaupe'a (#3) and #3 should be Kanehili (#1).
- The 'ili of Pu'uloa is a part of Kawalau o Pu'uloa reflecting the entire Pearl Harbor. Based on well-informed, solid, culturally-based narratives, Kaupe'a and Kanehili are zones of the kaha – of those drier, arid lands that stretch across the lower areas of Honouliuli.
- The connection is that we have the leaping place. Those that have aumakua that are waiting to guide them safely to the realm of light or those who don't have 'aumakua and are left to wander are going to be lost. They are still wandering the landscape.
- It is worthy of a district nomination because there are connections from the leaping place, He ulu o Leiwalu, on the Moanalua side to the general region on the Honouliuli plain. This was the leaping place – from which the 'uhane left and settled in the plains of Honouliuli.
- There is an email regarding accuracy in the specific location of Kanehili and Kaupe'a. It's possible that every source has not been found and identified. However, I can say the locations are accurate based on knowledge that is far greater – from kūpuna, born and raised and buried in the land – who described the settings of Pu'u o Kapolei, Kaupe'a, Kanehili and Kualakai.

Kanaloa Koko

- There are concerns with the wandering souls. Now that we know this information, perhaps we should create a committee that could perform a blessing and the wandering spirits can graciously enter the realm of light.

how much so now? Our challenge is to treasure those fragments and pass them on.

- There a lot of things that are being made up here and if no one nips it in the bud, Hawaiian history, genealogy and moku kuaauhao will be forever altered.

Mahealani Cypher

- I want the project to prepare the full story of these lands from the perspective of the host culture from pre-contact to present and share it in film and written form in transit centers and other venues. Throughout the moku of 'Ewa, as the transit moves through, there is a rich story – many mo'olelo – that needs to be brought to life.
- H-3 incorrectly identified and interpreted a site, and the story of that place, the history, value, importance and sacredness of that site is forever changed. We would like for interpretations by this project to be done correctly.
- We need HART to press the Governor's office to ensure that there's an additional appointment to the OIBC to make quorum so OIBC can proceed to work with HART on a project-wide burial plan.

Hinaleimoana Wong Kalu

- Given all of the research, how will it be brought to life? These are unfamiliar stories that if not dug up for this study would otherwise be relegated to a file. There is nothing on this island – of this magnitude – that could bring this to life.
- None of these wahi pana or inoa 'āina qualify for the NRHP. Not that I'm an advocate for nominations to the NRHP. The current, physical location of resource directly impacted by the project have already been obliterated and developed; the sites are not intact.
- When walking through stations, we expect to see visions, images, captions and depictions of the history of the native people. The Honolulu International Airport is not a good example; it's a very poor example. The 'Imiloa on Hawai'i Island is a noteworthy example. The system should be dual-language: Hawaiian and English.
- Kamehameha genealogy conquered/united O'ahu (with chiefly ties to Kaua'i and Ni'i'hau), which had it's own sovereignty. Another layer to the history of these islands is the Maui (who often stood united with Lāna'i, Moloka'i and Kaho'olawe) and Hawai'i Island (its own sovereign nation) genealogies whose history prevails over the true native people of O'ahu. It marks a turning point in Hawai'i's history.
- The work produced thus far – as is complemented by other historical writings and information – says as a cumulative to this project that the island of O'ahu is the feature and on this island in the following moku as illustrated in the ahupua'a that the projects intersects is your automatic focus, which should then speak to how the story is woven, written and told. And, how it blends together to become a larger piece.

Kanaloa Koko

- In the time before the civil order to all islands, all chiefs were warrant chiefs and you couldn't pass any ahupua'a. Kamehameha brought civil obedience to the islands where there were no more sacrifices and you could pass through ahupua'a without being harassed by any chief. He brought peace to the people. Some don't agree with this as they have family involved in the war but he did something good for Hawai'i that we all should be grateful.

Kaleo Patterson

- Kepā can clarify, but the baseball diamond near Wai'ola Church in Lahaina, Maui, is a TCP that was restored as a wahi pana. Perhaps there are opportunities to restore these sites.

Dan Grabauskas

- We would miss an opportunity by not sharing this information with visitors and residents alike. It should be of this place and the vision that you talked about regarding place names and stories and letting it really be a part of what is here is something that I am very excited about.

Burial Protocols and Monitoring

Barbara Gilliland

- The Burial Consultation Protocol completed prior to AIS activities in City Center was distributed to PA signatories and consulting parties including the SHPD and NHOs. The FTA adopted the burial consultation protocol, which covers legal requirements and the proposed approach in the event of iwi kūpuna discoveries. Preservation in place is the ultimate goal and curation options are identified in the report.

Hinaleimoana Wong Kalu

- The OIBC didn't sign on to the PA because we wanted the plan for mitigating impact on iwi kūpuna burials in place. However, we have remained a part of these discussions. The Burial Protocol was reviewed by the taskforce and at that time was to our satisfaction.

Mahealani Cypher

- Kukui o Kane is a major heiau with more than 1,000 burials. The H-3 ran through the center of the heiau. The individual tasked by a tutu kūpuna to care for that heiau advised that digging should be by hand and not equipment. The contractor didn't listen, used equipment and disturbed at least one iwi kūpuna. The caretaker begged for the iwi to be returned with no success; three months later, he and other family members died.
- What we also found out from construction workers, when they were digging to put the pylons in for the H-3 on/off ramps, they saw iwi spilling over the mountain side and the contractor said to cover it up.
- There is no monitor. What will happen when they do encounter burials?
- Why are they volunteer cultural monitors? They should be compensated and trained in order to differentiate iwi kūpuna and other discoveries like animal remains.
- It is important that the cultural monitors be Hawaiian.

Hinaleimoana Wong Kalu

- When you ask Hawaiians to volunteer, you set yourself up for certain positives and negatives. There are ways to compensate people for their time (i.e. contributions to their Civic Club).

Kaleo Patterson

- We've made a request for compensating volunteer cultural monitors.
- HART is not required to have cultural monitoring but is developing a volunteer cultural monitoring program. This presents an opportunity to gather cultural practitioners.
- We've had a meeting with cultural monitors currently working with the Army.
- There are currently 10 volunteer cultural monitors; training is underway.
- We've been working with cultural practitioners/monitors from the Hawaiian Civic Clubs.

Paul Cleghorn

- Volunteers would be working at a site that involves safety issues. When you are hired, you are covered by workers compensation. That may be minimal, but would cover someone if they were hurt.

Kanaloa Koko

- I am one of the volunteer monitors and have experience in trenching, wrapping iwi kūpuna and able to recognize the parts of the human body.

Next Steps

Mahealani Cypher

- Will the TCP process result in a mitigation plan.

Pua Aiu

- This is the mitigation.

Barbara Gilliland

- Right now, we are trying to satisfy the identification and effect stages of the process. HART will complete NRHP nominations in consultation with the SHPD, National Park Service and consulting parties including NHOs for properties that meet the NRHP criteria for TCPs. Wahi pana and inoa 'āina are not more or less significant because of their NRHP eligibility.
- Some general mitigation measures have been identified during the discussion. If any properties are found eligible and are affected, these measures would be applied and be open for further discussion.

*** Meeting adjourned at 11:45am ***

Action Items

- May 7, 2012: comments due related to TCP NRHP eligibility and effects determinations.
- HART to submit determinations of eligibility and effects to FTA based on comments. FTA will seek SHPD concurrence with a 30-day review process.
- Consider blessing(s), plaque(s), place names for station names, interpretive items on actual train ride.
- Brief HART Executive Director on process and mitigation of burials.

Participating Signatories

Ted Matley	FTA Region IX
Pua Aiu	State Historic Preservation Division (SHPD)
Joonsik Maing	FTA Region IX
Nona Naboa	SHPD

Participating Consulting Parties

Hinaleimoana Wong Kalu	O'ahu Island Burial Council
Kalani Asam	Ka Lei Maile Ali'i
Kanaloa Koko	Royal Order of Kamehameha
Kiersten Faulkner	Historic Hawai'i Foundation (HHF)
Mahealani Cypher	O'ahu Council of Hawaiian Civic Clubs

Others Attending

Haaheo Guanson	Pacific Justice and Reconciliation Center
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Participating Project Staff

Dan Grabauskas	Honolulu Authority for Rapid Transportation (HART)
Faith Miyamoto	HART
Joanna Morsicato	HART
Jorge Felix	HART

Kaleo Patterson	HART
Barbara Gilliland	Parsons Brinckerhoff (PB)
Jason Bright	PB
Aki Marceau	PB
Josh Silva	PB
Gary Omori	Gary Omori, LLC.
Paul Cleghorn	Kāko'o - Pacific Legacy, Inc.
Kepā Maly	Kumu Pono Associates
Lani Lapilio	Aukahi
Onaona Maly	Kumu Pono Associates

Appendix A

Meeting Agenda

Appendix B

Overview Map

Appendix C

Summary Spreadsheet

Appendix D

TCP PowerPoint Overview